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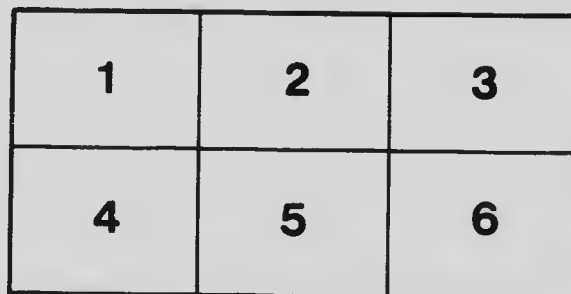
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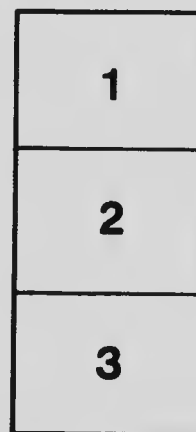
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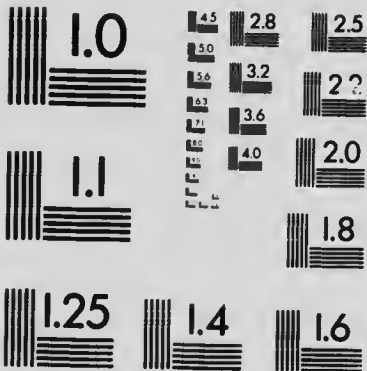
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True Church Extension.

Conviction of Sin—Conversion to God.

"I determined not to know anything among you, save Jesus Christ and Him crucified."—1 Cor. 2:2.

Thus Fill our Half Empty Churches.

"The time will come when they will not endure sound doctrine; but after their own lusts shall they to themselves teachers, having itching ears."—2 Tim. 4:3

"Because it had no depth of earth . . . it withereth away."—Mark 4:5, 6.

"Keep that which is committed to my trust."—1 Tim. 6:20.

What the Church needs to-day is, not soothing plasters and velvet slippers for self-complacent members, but the arrow of conviction—the probe faithfully applied, and the drawing power of the uplifted Saviour.

A SPIRITUAL AWAKENING—OR SPIRITUAL DEATH

"She is dead while she liveth." 1 Tim. 5: 6.

"For the time is come that judgment must begin at the House of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" 1 Peter 4: 17.

"Choose ye this day."

A CALL TO PRAYER

"I saw more clearly than ever that the most great and primary business to which I ought to attend every day, was to have my soul happy in the Lord. . . . I began therefore to meditate in the New Testament, from the beginning, early in the morning. . . . not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. . . . What is the food for the inner man? Not prayer, but the Word of God."—George Muller of Bristol.

"A sermon that has more head infused into it than heart, will not come home with efficacy to the hearers."—Richard Cecil.

"The great masters and teachers in Christian doctrine have always found in prayer their highest source of illumination. Not to go beyond the limits of the English Church, it is recorded of Bishop Andrews that he spent five hours daily on his knees. The greatest practical resolves that have enriched and beautified human life in Christian times have been arrived at in prayer."—Canon Liddon.

"There is a manifest want of spiritual influence on the Ministry of the present day. I feel it in my own case and I see it in that of others. I am afraid there is too much of a low, managing, contriving, manoeuvring temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste and another man's prejudices. The Ministry is a grand and holy affair, and we should find in it a simple habit of spirit and a holy and humble indifference to all consequences. The leading defect in Christian Ministers is want of a devotional habit."—Richard Cecil.

"Yet I am sure of this, the Clergy must become, by some means, more spiritual, before the world will become less worldly. And I know of no means so well calculated to promote the spiritual reformation of the Clergy as the realization—the keen constant realization—that they are the messengers of the Advent; the preachers of Christ's Past Advent to save and His Future Advent to judge, the world."
—Bishop of Carlisle.

Hindrances to Church Extension

"Hold fast the form of sound words which thou hast heard of Me." Tim. 1:13.

"He gave them their request but sent leanness into their soul." Ps. 119:115.

MY DEAR

You ask several questions which it will give me unfeigned pleasure to endeavour to answer.

ENCOURAGEMENTS.

1. First, you desire to know what measure of encouragement I receive in the publication of the "Church Extension Pamphlets." Most thankfully I acknowledge the goodness of a large number of Christian people who give me many assurances of their heartfelt approval of these papers, accompanied with requests for additional copies. The first edition of three thousand of Pamphlet No. 6 has been already exhausted. As I write I am in receipt of a communication from a valued friend, an extract from which must serve as a sample of the very deep interest that is being taken in the questions discussed:—

"Allow me as a humble member of the organization in question to heartily thank you for your outspoken and timely words. They are certainly what are needed for the purblind, disloyal and unchristlike attitude of the majority of professing Christians at the present day; and I have been praying and longing for some such utterance as a protest, and by way of calling a halt, to the increasing decay of faith, and the consequent mammon-worship so sadly prevalent.

"It would almost seem in vain to expect the Clergy to voice such convictions, for how seldom nowadays is any clear distinction drawn between the Church and the world, or the fact insisted upon that 'friendship with the world is enmity with God.' On the contrary the spectacle is continually presented of unregenerate persons being confirmed in their self-deception and lulled into false security by hearing themselves addressed from our pulpits as though they were already 'saved from the wrath to come.'

"Trusting the Scriptural remedy suggested in your pamphlet may become generally, systematically, and more earnestly resorted to; and that you may long be spared to watch over, and defend the interests that belong to the peace and efficiency of Christ's true Church," &c., &c.

Verily we may gladly accept such tokens as a reiteration from God of His message:—

"I have reserved to Myself seven thousand men who have not bowed the knee to the image of Baal." Ro. 11: 4.
and, thanking God, take courage. Let us all continue instant in prayer, looking in faith for a time of refreshing from the presence of the Lord throughout the churches in our city.

TRUE CHURCH EXTENSION.

2. You then refer to the fact, as throwing light on the question of Church Extension, that the Diocesan statistical returns of March, 1910, give the average attendance at all the fifty-one churches of the Rural Deanery of Toronto at morning services for that year as 13,098, and the evening attendance as 15,084, while the total seating capacity is given as 25,000. This shows abundant seating capacity at all times, in that there are 10,000 unoccupied seats on the average Sundays.

But the Synod Journal just issued for this year gives the average morning attendance as only 12,222 and the evening attendance at 14,175, or 876 fewer attendance at the morning and 909 at the evening service than shown in 1910, with the number of churches increased to fifty-three, so that, as the matter now stands, the average morning attendance does not half fill our churches, and the evening attendance does but little more than half occupy the seating accommodation.

A WARNING UNHEEDED.

It is now some years since I called the attention of Church members in this Diocese to the fact—

"That the time had arrived for a full consideration of the needs of the Rural Deanery, the readjustment of the parishes, and the relocation and re-settlement of the Churches rather than blindly to continue to enlarge and build simply because Churches happened in 1909-10 to be found in certain positions in our city. I did not think we were justified in appealing to our men of wealth to assist in such an unbusinesslike undertaking, and the more so as such men relied largely on the knowledge of the subject possessed by those who presented such claims to them."

I further stated that—

"It is better for us as a Church to face the facts as given by our Church returns, on which we are bound to make our calculations; and to admit that what we have need of is not additional church accommodation but a revival in our Church which will draw the people to fill ten thousand or twelve thousand empty seats which are now unoccupied at our morning or evening services."

A SPIRITUAL AWAKENING OR DEATH.

That I was justified in this call for a halt, and grave consideration of the whole of these matters, is demonstrated by the fact that while large sums of money continue to be demanded for church building, and, wherever a parish

is a failure, a scheme for an extension of the building is sought to be set on foot, the church attendance in the Church of England has diminished by nearly one thousand within the last two years, while the population of the city has largely increased.

I then pleaded most earnestly that our need was for a "spiritual awakening" and to build deeper and fill with consecrated souls. The backward progress shown by the above figures must be convincing evidence to all that will really honestly weigh the results that we must have a revival of true religion in our Church—or die.

IS THE CHURCH AT PRESENT A TRUE WITNESS FOR CHRIST?

3. But you proceed to ask me a further very large question. You strike a note of alarm which, in my humble judgment, should resound from one end of our Dominion to the other. No doubt you will be called an alarmist. Those in authority dislike to be reminded of the inefficient manner in which they are carrying on their work. Noah was the greatest alarmist of his age, but the Flood came! and there were then many who regretted they did not heed his warnings.

You question whether it is worth while preserving the Church as it exists to-day. You ask if it is fulfilling its function as a witness for Christ and a faithful custodian of that which has been committed to its charge. You pointedly refer to the destructive effect of "modern thought," so largely held by the world, which is pervading our Church, even through our ministers, an aggressive and increasing number of whom seek thereby to control our pulpits, our forms of worship, and our conceptions of God, His Word, and His day. You truly affirm that, wherever the world is introduced into the Church, it is followed by such a lowering of our standards, and of our religious life generally, that we are driven to the conclusion that we have arrived at the period of which the Apostle Paul warns the Church when he speaks of the coming of "perilous times" and "a falling away."

IS THE CHURCH TO BOW BEFORE THE WORLDING?

These worldlings seek to rob the marvellous Being, who is our God, of His perfections, telling us that He, being a God of love and mercy, we need not fear His justice, and, therefore, the doctrine that God sent His Son into the world to die, that sinners might be saved, is simply a matter for ridicule. His Word, they say, may contain some of His teaching, but the Book is not inspired, is not more reliable than any other history, is old-fashioned, and must be moulded so as to suit present-day notions.

The thoughts of God, "although His Word abideth forever," are to be replaced with the numberless devices of the mind of man. They seek to compel us to surrender God's inestimable gift of the "lamp unto my feet and a light unto my path" for the will-o'-the-wisps of the Professor.

The Lord's Day is to be stolen for business, pleasure, folly, and an early hour is to be allowed to Him for a short, perfunctory service to answer as a Devil's anæsthetic to the conscience. It is urged that it "I never do for the

Church to give way to Puritanical views, as it will make it ridiculous and subject it to the sneers of the world. This fear is gravely presented as a reason why the standard of God's Church is to be lowered, and the world is so completely to dominate as to draw it from the "narrow way" in which Christ instructed it to walk, and to drift it into the "broad way" which assimilates to the world and leads to destruction.

THE TORONTO SYNOD SOUND IN WORD.

So deeply did the Synod of the Diocese of Toronto at its meeting in June last feel the necessity of taking up and dealing with the question of the State of the Church, that after the reading and discussion of the report of the committee on that subject, the following resolution was unanimously passed by a standing vote of the Synod:—

"Whereas the present state of the Church universal at home and abroad is a cause for deep consideration and should lead to deep humiliation and earnest prayer,

"And whereas the lowering of the standard of reverence for God, His Word, and His Day, and the declension of spiritual life in the Church and in the household are becoming more and more marked features of the times;

"BE IT RESOLVED,—That the Committee be requested to take up these questions and deal with them in the most thorough manner in its power, to seek to discover the cause of the serious declension in spiritual life, and to present the means which in its matured opinion should be taken in order to draw down from God a Pentecostal outpouring of the Holy Spirit and a season of refreshing from the presence of the Lord."

SERIOUS DECLENSION IN SPIRITUAL LIFE.

I cannot help here giving you an extract from the further report of the above committee, presented at the same meeting of the Synod. It should be read, pondered over, and acted upon not only by members of the Church of England, but by the members of other Churches in our land, for in all of these bodies there is, to a large extent, an absence of daily and earnest family prayer and reverent perusal of the Word of God, without which the Christian life must ever be at a low ebb:—

"The Synod cannot have listened unmoved to the exhortations made in the Charge to set up afresh in Christian households the family altar for morning and evening prayers, with a reading of the Word of the Lord, and to the impassioned appeal to the same effect of a member of the Synod:

"These appeals cannot pass unheeded by a Church, one of the principles of which, witnessed by its daily services and daily lectionary, calls for the unfailing and constant use by every member of the Church of the whole of Holy Scripture, and for the daily consecration of human life in sincere and complete acts of worship.

"It is as though our Church tells us that if we would live as faithful Christians, if we would live as true children of God, if we would avoid a falling away, we must constantly join together in prayer, and as constantly nourish our souls with the very Word of God.

"How grave must be the spiritual condition of the professedly Christian people when this is neglected, when this direction of our Church is despised. How can that Church be 'the salt of the earth' and 'the light of the world' which neglects to build the fabric of its life upon the strong foundation—the Word, and in communion with God? The weakness of the Church in many places as a spiritual power and influence, and the prevalence of great moral and social evils, are not unconnected with the abandonment by large numbers of Christian families of the habits of devotion. We think this a thing of such moment as to warrant a strong reference to the House of Bishops in the sincere hope that effective steps may be taken by them and by the Clergy, with the hearty co-operation of the Laity, to revive and make general the devout and diligent practice of family prayer and the reading in the family of the Holy Scriptures; and that a suitable Book of Prayers and directions may be prepared, authorized, and published."

FIRST THINGS FIRST.

With the vast mass of pressing work which the Church has before should it not disengage itself from all occasion for differences and dissent; and apply itself with a single eye to the deepening and extending of a spiritual life? We sorrowfully ask, are we never to be free from occasion of turmoil in our Church? Is it necessary or opportune that our Prayer Book should be thrown into the arena, with an invitation to all the members of our Church in the Dominion, to air their peculiar views in respect of this Book which for over three centuries and a half has so admirably answered the purposes of our Church.

BRIGHTNESS AND BREVITY ARE AGAINST SPIRITUALISM.

It is not unreasonable for you to exclaim: "Surely it might have been not unnaturally considered that our Prayer Book should be left to us unimpaired, and that we should not find that the destroying angel of change had stricken our loved Book of Common Prayer and ruthlessly, in answer to the demands of modern thought, had brought it up to its standard of literature and of 'brightness and brevity'!" But we are mistaken. Our God of Bethel—the Word of the Lord—the Lord's Day—are being modernized, and now the world demands that our Prayer Book should go down under its imperious call for "Brighter and shorter services."

It is no wonder that old-fashioned people stand aghast, and that the world, and the worldlings, in nominal connection with the Church—the "mixed multitude" which of old wrought such injury to it—should gloat over this work, and point to the process of assimilation whereby yearly, open to the few of all, the divine characteristics of the Church are being eaten away and are replaced by the coarse fibre of the world.

THE CHURCH RAISES NO STANDARD.

But, you say, has not our Church raised a standard in defence of the true teaching as to God, His Bible and the Lord's Day?

I answer you unhesitatingly—by no means.

Men advocating the modern views on these three vital matters are by it placed in prominent positions in our pulpits and theological colleges, and now she seeks afresh to wound the conscience of some of our members and to bring in the "unhappy divisions" against which she so fervently prays, by seeking, as the hand of the spoliator, to cut up our Book of Common Prayer. On each occasion that it is opened to address God in His House we have a reminder of "unhappy divisions," of the control of modern thought in the Church, and of the absence of the Spirit of the Master among His people, by showing that the enjoyment of a Book of Church service consecrated by centuries of use, and a solemn agreement for its preservation, form no barrier in the eyes of the Church, as it exists to-day, when a majority enables it to carry out its determination.

THE SAPPING AND MINING OF SATAN.

You pleadingly refer to the longing of laymen and laywomen for rest and peace on the Lord's Day, and in the Lord's House, and ask, for what length of time are they to be weekly reminded of this cause of turmoil. Unfortunately it will not end, at least in my day. The contest will be carried on for two years, until the next meeting of the General Synod. The matter must then be fully discussed, and if the lovers of change succeed, it must again be brought up for adoption three years from that date at the succeeding Synod, when a further opportunity of open discord in the Church will be presented, and thereafter the fruit of dissatisfaction must be reaped for an indefinite period, unless God in His goodness gives the Church such a measure of sound judgment as will do away with the love of alteration and lead her to devote herself to her legitimate work. It is infinitely more important to the spiritual welfare of our Church that its time should be devoted to the preparation of a volume of Prayers and portions of the Bible fitted for daily use in families. This is a matter of prime importance. It would remove a crying evil. It should be made the means of a spiritual awakening throughout our Church. May God give her leaders, who are responsible before Him for her spiritual destitution, such vision as will lead them without further delay to supply this want and to leave our loved Prayer Book alone.

But, you say, when did this fever of change set in? Have we any records? You state that I have access to these and that you have not. And you ask why cannot I set these matters down in writing and put them into such a shape as that others may have the benefit of the information which will be useful at the present juncture.

A BEAUTIFUL TRIBUTE AND TRUE.

I will try to do so.

I think it well to begin with Clause 5 of the Declaration of the British North American Bishops of 1851, as showing in their estimation the value of and the reason for the preservation of the Book of Common Prayer:—

"Whereas the multiplication of sects, among those who profess and call themselves Christians, appealing to the same Scriptures in support of divers and conflicting doctrines, renders a fixed uniform standard and interpretation of Scripture more than ever necessary, we desire to express our thankfulness to Almighty God for the preservation of the Book of Common Prayer, our entire and cordial agreement with the Articles and Formularies of our Church, taken in their literal sense, and our earnest wish (as far as in us lies) faithfully to teach the doctrines and to use the offices of our Church in the manner prescribed in the said Book. And we desire that all the members of our Church should accept the teaching of the Prayer Book, as, under the guidance of the Holy Spirit, their best help in the understanding of Holy Scripture, and as the groundwork of the religious education of their children."

It is strange that the Church which, in 1851, so warmly expressed "thankfulness to Almighty God" for the preservation of the Book of Common Prayer, should in 1911 make return to God for His preserving care by a determination to pull to pieces the Book, for the preservation of which, sixty years ago, the Church gave Him profound thanks.

Again, in 1903 the General Synod of the Dominion of Canada opens "its solemn declaration" with the following statement:—

"And we are determined by the help of God to hold and maintain the doctrine, sacraments and discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in 'The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons'; and in the Thirty-Nine Articles of Religion; and to transmit the same unimpaired to our posterity."

In 1870 the Toronto Synod passed the following resolution:—

"That it is expedient not to desire any authority for omitting or changing any part of the ordinary service of the Church at any regular service."

The Synod felt the danger of disturbing the minds of the members of our Church by making any change whatever in the Book of Common Prayer, and also determined that its existence would be imperilled when alterations were once begun.

Up to that period the request had been made merely to re-arrange some portions of the services, but not to interfere in any respect with the language as found therein.

CHANGES NECESSARY.

No doubt an important factor in this conclusion is found in the fact that Clause 6 of the solemn Declaration before referred to reads as follows:—

"We are of opinion that the Bishop, as Ordinary, may authorize the division of the morning service, by the use of the morning prayer, Litany, or Communion service, separately, as may be required; but that no private Clergyman has authority, at his own discretion, to abridge or alter the services or offices, or to change the lessons of the Church."

I do not think that there can be any doubt but that in those earlier days, when people had more time to sit down and read and think and pray, and had fewer books, they valued more and perused more thoroughly those which they had. Possibly it is for that reason that they found what a splendid heritage they possessed in the Book of Common Prayer of the Church of England. It was felt very deeply that from its profound spirituality and the beauty and the fitness of its language, it gave our Church a status which placed it in a unique position. In those days our clergy knew how to read and how to pray. With this Book in their hand a holy unction seemed to descend upon them and people would attend our Church services simply for the great pleasure and profit of listening to her services and joining in her intercessions and the portions of worship which were by it allotted to them, and were then fairly given to the laymen of the Church. The fact of it is, our Church would be much better employed in instructing her ministers how to read and how to pray and by this means make our Book so acceptable that a person would no more think of abbreviating the service than in making up for their deficiencies by reducing the short period allotted to this portion of the worship of our Church. At a period of time when the Book was properly rendered by her ministers, let us quote a few sentences to show how it was appreciated. There are many members of our Church whose views are voiced in the three following passages taken from the language of the late Bishop Strachan:—

OUR GOODLY HERITAGE.

In his Charge in 1844, at page 24, he speaks strongly of the value of the

"Prayers of the Church which place her children in holy communion with God, a position which the good of all ages have enjoyed with ineffable delight."

Again, in his Charge of 1847, he points out the character of the Prayer Book as containing

"The essence of the Gospel in the form of devotional compositions."

And again, in his Charge of 1851, he refers to it as containing

"The most effective and beautiful form of public worship that was ever set forth by any branch of the Catholic Church."

These were not vain words. This was language which then came home to the hearts of many, and which are still words of power to very many spiritually-minded Christians.

In 1865 a motion was made in the Toronto Synod for the appointment of a committee to confer with the Bishop on the "division of the morning service by the use of the Morning Prayer, Litany, or Communion service," as authorized in the Declaration of the Bishops of B. N. A. at their Quebec Conference in 1851, so that it should not be obligatory upon the officiating minister to use more than two out of the three forms named at the morning service, except at his discretion."

This motion, however, was not pressed, as the Bishop stated that upon proper application being made to him he was prepared to authorize the division being made.

SATAN AS AN ANGEL OF LIGHT MAKES INVASIONS AND SUGGESTIONS.

The following motion was made in the Provincial Synod in the same year:—

"That with a view of affording increased facilities for attendance on Divine worship of persons of tender years, and in consideration of the aged and infirm, it is advisable to recognize the fitness, when the circumstances of any Congregation require it, of saying Morning Prayer, followed by the Litany, at an earlier hour than is customary, and of using after such interval as may be found convenient, the office for the celebration of the Holy Communion as a separate service."

This motion was, however, lost.

In 1870 the following motion was made on the subject in the Toronto Synod:—

"That this Synod do respectfully petition the Provincial Synod to omit certain portions of the Litany as they recur in the course of Divine service, or that it may not be compulsory to repeat the same prayer twice, or to make more than one solemn declaration of faith at any one service."

It was as an amendment to this resolution that the motion before referred to—

"That it is expedient not to desire any authority for omitting or changing any part of the ordinary service of the Church at any regular service"—

was carried.

The following passage in a memorial adopted by the Synod of the Diocese of Toronto is worthy of deep thought as showing the consideration that was then given to the solemn Declaration above referred to:—

"That, independently of the consideration that the introduction of any Liturgical change would be at variance with the principles avowed in the Declaration of the Provincial Synod; your Memorialists would earnestly deprecate any modification in the language of the burial service; language which, as they conceive, is most admirably fitted to express that Christian hope which it is ordinarily our duty to cherish, and to convey that consolation which is not only most welcome but also most salutary to Christian mourners."

The spirit of the Bishops and the Synods in those days, the value placed upon our Book of Common Prayer, and the earnest desire to retain it as it then existed, may be shown from the following further quotations, which may be usefully considered at the present time.

THE PURE AND SIMPLE SERVICE TO BE PRESERVED.

In a memorial adopted at the session of the Toronto Synod in 1867 there is the following statement:—

"They have resolved to invoke the aid of the Provincial Synod to assist them in preserving the pure and simple service and worship in our Churches, that have had the sanction of the Church for three hundred years."

This memorial, having been duly presented to the Provincial Synod, was fully discussed and the determination to stand by the Prayer Book is shown by the following resolutions finally passed by both Houses of that Synod, which resolutions have not up to the present time been interfered with and still stand as the rule of our Church, at all events, in the Province of Ontario:—

"It is resolved by this Synod that the elevation of the elements during the celebration of Holy Communion, the use of incense during Divine service, and the mixing of water with the sacramental wine, be hereby forbidden in this ecclesiastical Province."

"And whereas the Rubric at the end of the Communion office enacts that it shall suffice that the bread shall be 'such as is usual to be eaten,' the use of wafer bread is hereby forbidden. And this Synod would express their disapprobation of the use of lights on the Lord's Table; and vestments, except the surplice, stole or scarf, and hood, in saying the public prayers, or ministering Sacraments or other rites of the Church; and their determination to prevent, by every lawful means, their introduction into the Church of this Province."

A THOROUGHLY DEVOTIONAL SPIRIT IN CHOIRS.

It is also well to observe the further means then taken by the Church to endeavour to make her services real, spiritual and devotional. How earnestly should God's people pray for a return of this desire to cast out the spectacular and the non-natural monotone which interferes with true devotion and awakens a spirit of antagonism to the services of our Church.

In 1857, in a resolution appointing a Committee on Ecclesiastical Music, it was stated that:—

"It is most desirable that the praises of God should be celebrated with all due ecclesiastical propriety and devotional reality as possible."

And in harmony with this declaration the committee in their report of 1858 affirmed:—

"That the only sure foundation for improvement in these things must be laid in the cultivation of a thoroughly devotional spirit and tone of mind in all, whose privilege it is to take a leading part in the worship of Almighty God."

"They therefore recommend the adoption of 'The Special Prayers for the use of choirs and of persons who sing therein.'"

How largely has it become necessary to call the attention of those in authority in our churches to the vast need of preventing any persons from taking part as leaders in the worship of God in our Church services, unless they are fitted therefor not only by musical attainments, but by aotional spirit which will assure the congregation that they are indeed children of God.

SECRET SOCIETIES AND PRAYERS FOR THE DEAD.

Again, in order to prevent invasion of our Book of Common Prayer, the Bishop in his address to the Synod strongly condemned the use of a "prayer for the dead" which the existence of a "Secret Society" in the Diocese had brought under his notice. In the same year he also strongly deprecated the existence of "Societies or Associations within the Church, which partake in any degree of a secret character."

A SPLENDID STAND FOR THE BIBLE.

The Synod of the Diocese of Toronto at its session in 1863 thus sustains our Book of Common Prayer in its position in respect of our Bible:—

"That this Synod desires to express its grateful thanks to His Lordship the Bishop for the protest which he was pleased to make in his address, against the pernicious writings of the Bishop of Natal; and also express the hope that the Church in this Diocese will, both in private as well as in public prayer, give increased devotion and thoughtfulness to that supplication in our Litany wherein we beseech to be defended from 'all false doctrine, heresy and schism.'"

It is most gratifying to be able to make the following quotation from the session of the Provincial Synod of Canada of 1864. It would be well that this deliverance supporting the same view should be widely spread throughout our Dominion:—

"That this Synod, representing that portion of the united Churches of England and Ireland, planted by God's providence in this Province, avails itself of this opportunity to declare before the world its firm and undoubted conviction that the Church, to which this Synod has the high privilege of belonging, maintains without reservation or equivocation, the inspiration and the Divine authority of the whole canonical Scriptures, as not only containing, but being the Word of God; and that she further teaches in the Words of the blessed Lord, that the punishment of the cursed equally with the life of the righteous is everlasting."

It might be useful to have a Commission of Enquiry to ascertain how far this wise pronouncement of the Bishop is now invaded in the Dominion of Canada.

ONLY AN APPENDIX WANTED.

You have asked me to give a resumé of that which led up to the action of to-day, and so I give it shortly:—

In 1896 a memorial from the Diocese of Huron to the General Synod of that year, asked that the General Synod should take steps to have a Prayer Book arranged for convenient use by Churchmen throughout British North America. In that year this memorial was referred to a joint committee of both Houses of the Synod, and an Appendix to the Prayer Book was recommended in lieu of a Canadian edition of the Prayer Book.

NEW ADDITIONS AND ADAPTATIONS.

In 1902 another memorial from Huron went somewhat further, and a motion was made asking that "a joint committee be appointed to publish an edition of the Book of Common Prayer, with such additions and adaptations as may be required for the needs of the country."

Two amendments were presented to this resolution, the one:—

"That it is now convenient and desirable that an Appendix to the Book of Common Prayer be printed for use throughout Canada." This amendment was lost and the following was carried:—

"(1) That an edition of the Prayer Book be printed for use throughout Canada;

"(2) That such Prayer Book contain conveniently arranged all the Prayers and Forms of service authorized for use in Canada;

"(3) That the Upper House be requested to prepare a plan for the issue of such Prayer Book;

"(4) That a Joint Committee be appointed to carry out this Resolution and to report to the next General Synod."

Observe again that this resolution only covered the convenient arrangement of the prayers and forms of service authorized for use, and that at the same sitting "a motion for an Appendix" was revived and was referred to the same committee.

In the message from the Upper House concurring in the resolution of the Lower House, the committee is referred to as a Committee "on an Appendix to the Book of Common Prayer"; and in the list of committees it is referred to as a "Committee on an Appendix to the Prayer Book."

APPENDIX REJECTED.

In pursuance of this resolution an "Appendix" was duly prepared and presented to the Synod in 1905, but on its being presented it was rejected with this finding: "that the interests of the Church will be best conserved and promoted by deferring the whole subject on account of the divergence of opinion which at present prevails on the subject."

In the Synod of 1908 a motion was made which requested the Bishops to prepare and print—

"a companion volume to the Prayer Book which should contain," etc.

The result was a resolution that—

"The Memorial and Motions relating to the enrichment and adaptation of the Book of Common Prayer be referred to a special Joint Committee for consideration and report."

THE PRESENT RESOLUTION.

At the meeting of the Special Committee in Toronto in April, 1909, a wide divergence of opinion arose over the powers of the General Synod to deal with the Book of Common Prayer, etc.:—

(a) Some maintained that no change of a single letter could be introduced without violating the solemn Declaration on which the General Synod was established;

(b) Some that we were bound to the Book of Common Prayer as received in England and could not adopt a revision unless the same were adopted in England;

(c) Some maintained that the Committee could draft adaptations and enrichments, while others denied this power, whereupon the committee merely reported upon the memorial and the motions referred to.

The following resolution, on which the committee is now acting, was passed:—

"A Joint Committee was appointed to prepare or compile enrichments and revisions and adaptations of the Rubrics and words of the Book of Common Prayer as are necessary to meet the requirements of the Church of England in Canada, and to report to the next General Synod, provided that no change in either text or rubric shall be introduced which will involve or imply a change of doctrine or of principles, it being always understood that the Ornaments Rubric be left untouched and that no change be made which is not in accordance with Resolution 27 of the Lambeth Conference of 1908."

This Committee, in pursuance of the duties entrusted to it, sent out a document asking answers to 83 questions propounded by it.

Over 400 answers were received; some saying that no change should be made, others suggesting a large number of alterations, on very many of which a strong divergence of opinion exists. Alterations were presented of a vital character, which it is suggested would find their way into the present volume. If this be done there can be no doubt whatever but that it will be a principal step in the disintegration of our Book of Common Prayer, and will work a very serious division in our Church.

I will give you an idea of a portion of the changes that would be made in the Book by referring to some of those that are asked for, and which must be brought forward and form the subject of discussion.

Apart from the many views of divisions, and sub-divisions, and prefaces, and headings, and titles, and tables of contents, and occasional offices, and the like, embracing placing the Communion Service first in the Book, we have:—

"Presbyter" for "Priest" all through the Book;

"Minister" for "Priest" or "Curate";

A glossary of "archaic" or "obsolete" words;

Matins not more than twice a month;

Alter in the Book all "archaic" or "obsolete" words. Substitute "who" for "which" and "those" for "them";

! Eradicate most of our splendid classic terms and replace them with the modern terminology, as:—

“The noble army of martyrs” change to “the white robed assembly”;

“To be numbered” to “to be rewarded”;

“Didst not abhor” change to “didst humble thyself to be born of a Virgin”;

“Hell” to “Hades”;

Omit “miserable offenders” in general confession;

Change “damnation” to “condemnation,” “dread” to “fear,” “sudden death” to “sudden and unprepared death,” “fruit of the spirit” for “fruits,” add to “plague, pestilence and famine” “earthquake, fire and flood,” add to “by land or water” “by air”;

In the Creed, change “flesh” to “body”;

Change “regeneration” to “new birth,” “remission” to “forgiveness,” “benediction” to “blessing”;

Omit in exhortation “all men are conceived and born in sin”;

“In sure and certain hope” change into “awaiting the general resurrection in the last day”;

“Of His great mercy” to “of His wise providence,” “we give Thee hearty thanks” to “we bless Thy holy name”;

Omit “as our hope is this our brother doth”;

For “mortifying” read “crucifying or trampling on”;

Omit “in the vulgar tongue,” “indifferently”;

and so on, with many other changes, striking out of our Book the splendid classic terms and language in which we all rejoice. It may be, however, that you would desire that I should give you more vital questions, although, indeed, such a strong sentiment surrounds and pervades our Book of Common Prayer that words which are dear to our souls should not be lightly removed or altered.

MATERIAL SUGGESTIONS.

- ☞ A new translation of the Athanasian Creed. The omission of certain portions of it.
- ☞ Opening sentences for different seasons of Church’s year.
- ☞ Rubric allowing for presentation of alms and directing what is to be then said or sung.
- ☞ Sermon preferably after third Collect.
- ☞ Rubric permitting shortened form of Morning and Evening Prayer on Sundays if required.
- ☞ Song of Hannah as alternate to Magnificat to be allowed.
- ☞ Occasional prayers and thanksgivings to be thoroughly revised as to form, etc.

- ☞ Permission to shorten exhortation and omit all in Venite after v. 7.
- ☞ Permission to use only one or two sections of Te Deum.
- ☞ The occasional use of the Litany as a separate service instead of Morning or Evening Prayer.
- ☞ In Church militant prayer omit "here on earth" or "whole 'a'."
- ☞ In reconsecrating at Holy Communion begin: "We humbly beseech Thee, O Merciful Father, to accept this oblation which we offer," etc.
- ☞ In Commandments, omit in second all after "water under the earth"; in third all after first "vain"; in fourth all after "gates"; in tenth all after "covet."
- ☞ Insert after the Commandments our Lord's summary of the law, or omit the Commandments entirely.
- ☞ To first Rubric add "or other vessel."
- ☞ Add to Rubric before consecration prayer explanation of "standing before the Table."
- ☞ Reduce number of Communicants required in third Rubric to one.
- ☞ Additions necessary to offertory sentences.
- ☞ Remove some as never used.
- ☞ When a large number of Communicants, must all the words of administration be said to every recipient?
- ☞ Permission to use the prayer of oblation before administration and the prayer of thanksgiving after it.
- ☞ A Rubric giving permission to "reserve the Sacrament for use with the sick."
- ☞ Rubric directing collection of alms made at other times to be presented and placed on the Table.
- ☞ Permission to use the Litany as a processional before Holy Communion.
- ☞ Add to second Rubric "and parents shall be admitted as sponsors if it be desired."
- ☞ Rubric directing Minister to stretch his hand over the water at the words "sanctify this water to the mystical washing away of sin."
- ☞ Rubric allowing omission of sign of the Cross.
- ☞ Rubric directing Minister to carry the child into the church after the words "we receive this child."
- ☞ Rubric permitting baptisms to take place at Holy Communion service.
- ☞ Omit the Creed and replace it with, "Dost thou believe all the Articles of the Christian faith as contained in the Apostles' Creed?"
- ☞ Omit "dip him in the water" and provide a special Rubric allowing immersion when required.
- ☞ In Catechism, break up long answers, re-write them, add sections on Church and Ministry, Confirmation, Church History, etc.

- ✚ In the Confirmation service re-write the preface and give more prominence to "the gift of God's Holy Spirit received therein," and make additions to bring this out.
- ✚ No hymn, etc., to be allowed to separate the prayer from the gift of the Holy Spirit from the laying on of hands.
- ✚ The conveyance of the gift of the Holy Spirit in the service is not nearly prominent enough. Make it more so.
- ✚ Change the words in the service for the solemnization of matrimony.
- ✚ Omit "with my body," etc., "with all my worldly goods," etc., etc.
- ✚ Direct all marriages to be solemnized in church and regulate hours so as to ensure publicity.
- ✚ A prayer providing for the anointing of the sick person if so desired.
- ✚ A Rubric allowing the substitution of the form of absolution from Holy Communion if required.
- ✚ Permission to use the reserved Sacrament.
- ✚ Rubric permitting intine use in contagious or infectious diseases.
- ✚ Rubric that "man that is born of woman," etc., not to be said till after the body is lowered into the grave.
- ✚ In the Calendar add the names of some of our own pioneers in the Church.
- ✚ Omit all names which are not scriptural.
- ✚ Restore name of King Charles the Martyr, etc.
- ✚ Make changes in the Lectionary.
- ✚ Make shorter lessons a general principle in drawing it up.
- ✚ Omit certain lessons now found there.
- ✚ Give the Minister discretion to select on Sundays from the Psalms of the day.
- ✚ Discontinue the use of some of the Psalms or omit the particular verses where considered unsuitable.
- ✚ As "the temper of the day is intolerant of long services," should it be well to diminish the quantity of this portion of the service?
- ✚ Should correction be made where there are errors in translation?
- ✚ Should there be proper Psalms specially selected for Holy Days?
- ✚ Shorten the number, and omit portions of the Psalms in making arrangements
- ✚ Many additional services are necessary.
- ✚ Omit one Lesson in Morning and Evening Prayer.
- ✚ Change in the Litany "Son of God we beseech Thee to hear us," to improve the rhythm of the responses.
- ✚ Have the Litany and the anti-Communion service rather than Morning Prayer as "the popular and ordinary Sunday service."

- ☞ If the Creed is desired, let the preacher begin it in the pulpit before the sermon and invite the people to join in it.
- ☞ Shorten the Commandments or omit them.
- ☞ Do not use all of the words of administration to each, but to each say "the Body of Christ" or "the Blood of Christ."
- ☞ "The temper of the day being intolerant of long services," it would be well to diminish the quantity of the Psalter used.
- ☞ An alternative M. and E. service might be adopted from the Mozarabic rite.
- ☞ An optional Collect with prayer for the departed.

THE PRAYER BOOK INDEED IN DANGER.

The danger of entering upon a scheme for any interference with our Book of Common Prayer must now be plain to everyone. The apparently innocent demand for an Appendix, embodying a few extra services for harvest and other festivals, was followed by the request that there should be a re-arrangement of some parts of the volume and a uniform system of pageing, so as to enable the congregation more easily to follow the service, but in neither case was there to be the alteration of a word in the Book as it at present stands.

The matter presented so speciously at first has been since enlarged by proposals for changes, so material and numerous, that, if adopted, the language and teaching would in many cases be altered so completely as to compel its rejection by many members of the Church. Recently it has been suggested that the old "Filioque" dispute, which caused the schism between the Greek and Latin Churches, should be introduced by asking the omission from the Creed of the words "and the Son." What a continued turmoil must be caused until it is decided which party is to win, and when this is fought out—what then?!

THE DIRECT EVIL MUST OVERBALANCE ANY PROBLEMATICAL GOOD.

What great and lasting benefit to our Church can possibly be by the introduction of the mangled Prayer Book which can only cause discord and dissension caused by those who contend for, and insist on the work of spoliation on the one hand and those who resist it on the other?

THEN HAD THE CHURCH REST.

In answer to the further question that you ask, what I think should be done, I write you just as I feel:—

(1) Give us peace and rest. In the name of all that is sacred do not throw the Prayer Book into the arena as a cause of strife. Pray to the Lord that He may give us "peace in our days." Yet we have our duty to perform and our children to think of. We must not be coerced into giving up our precious possession, but hand it down to them unimpaired.

GIVE THE CLERGY VISION.

(2) Pray that God may give our Clergy vision, so that they may see and comprehend the wonderful fitness of this Book to answer the needs of the day—the beauty and completeness of its arrangement, the sacred links which bind it together, its deep spirituality, and the marvellous manner in which it answers as a great centre for the whole congregation to unite as one in the service of the House of Prayer.

LEARN TO READ AND PRAY.

(3) The great reason of its lasting qualities and of its power to uplift arises from the fact that it is so saturated with the Word of God. An edition of the Prayer Book issued by the Homiletical Society, with references to all passages taken from the Bible, shows how its language completely pervades our Prayer Book. The great want is the lack of appreciation on the part of so many of our Clergy of the aim and object of the service, and an inability on their part to lead in prayer and to read effectively. The service is to arouse and to arrest and to produce that preparation of heart which will fit it for the reception of the pulpit message and its application by the Holy Spirit. If the Minister does not by his solemn and reverent manner and his powerful and distinct utterance impress the congregation by the close of the Confession, his great opportunity is gone, and like a speaker that has lost his audience, it is but little use continuing his ministrations. His inefficiency has drifted his people into the business of the past or present week.

LORD, TEACH US HOW TO PRAY.

(4) No Clergyman should on Sunday enter the reading desk without having devoted at least an hour to the prayerful consideration of the service for the day, going over the prayers and portions of the Bible to be read until he receives the unction from on high. The first verse is the opening call from God. Then comes the loving message to the congregation. No word of this should ever be omitted. Through it the Minister shows how he yearns lovingly over his people and supplicates them penitently to return to God, accompanying him "with a pure heart and humble voice unto the throne of the heavenly grace, saying after me." Let him see that after giving this loving invitation to the congregation "to accompany me with a pure heart and humble voice," and that with the Rubric that it is "to be said by the whole congregation after the Minister," the aggressive machine called the Choir does not set aside the Minister and the congregation and make a commencement of its absorbing power by giving an exhibition of its monotonous east-iron braying. This replaces the "pure heart and humble voice" and sets the pace for the day of an unspiritual and undevotional performance.

ONE HOUR FOR GOD ON HIS OWN DAY.

(5) There are but 168 hours in the week. With many attending the morning service, this one hour is the only time that will be devoted during the whole of the Lord's Day, or perhaps the whole of the week, to His service of

prayer. Family worship is almost forgotten. This, therefore, should be a very sacred hour of prayer. "Holy and reverend" is "His name," and in His House we are worshipping. Let everything that can arouse spirituality and conduce to reality, solemnity and devotion, be sought after, and all that tends to unreality, formality, wandering thoughts, and a lessening of our attention, be carefully excluded. God's Minister has this one hour in which to unfold the riches of the grace of God from the volume unsurpassed for this purpose—which we call the Book of Common Prayer. There is a wonderful harmony and at the same time a variety which serves to sustain the attention, as the Minister determined to win souls for Christ, with the fire burning within him, pours forth his soul in the entreaty of prayer, pleads with his people through the Psalms, delivers as God's messenger His Commandments and His Lessons, and pours forth in melody the hymns in praise of God.

WHAT IS NOT WORSHIP.

(6) The really devotional part of the exercises is being yearly diminished and not only is it being taken from the congregation, but it is being replaced largely by that which is not devotional. Can it be called an act of worship or praise for the congregation to sit down in the house of prayer and listen to one of its members who stands up and warbles some notes, the meaning of which not one in fifty understands and in which they can take no part? Nor is this improved if a band of men and women stand up and the recumbent congregation listens to a performance in an unknown tongue. It is no more worship than the prayer wheel of Tibet, and must be a mockery in the sight of God. It is well to go back to the teaching of St. Paul in dealing with the presentation of the "unknown" in Church, when "no man understandeth him," and to follow his example and injunction: "I will sing with the Spirit, and I will sing with the understanding also." It introduces the unreal. It dissipates the spirit of prayer and interferes with the Holy Spirit in carrying on the work of grace in the heart, and teaches the unfortunate congregation that prayer is of so little moment that a musical entertainment is a good substitute for it.

THE MESSAGE.

I cannot but think that it would be well to consider the heart-searching messages of "Him who walketh in the midst" of His Church, delivered in the first century; the more so because of His promised benediction to those that read these words:—

Rev. 1:3. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

The prophecy was intended for future use. May the Holy Spirit apply it with great power to all the Churches of the Dominion of Canada, and may He use it largely to lead into the light and the truth.

Rev. 2:1. "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks."

4. "I have somewhat against thee, because thou hast left thy first love."

5. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

12. "These things saith He which hath the sharp sword with two edges."

16. "Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth."

23. "All the churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works."

Rev. 3:1. "I know thy works, that thou hast a name that thou livest, and art dead."

15. "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot."

16. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

17. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:"

18. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

19. "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

20. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

22. "He that hath an ear, let him hear what the Spirit saith unto the churches."

What answer shall we make to this wonderful Being, who warns His Church "That I am He which searcheth the reins and hearts" and hath "the sharp sword with two edges," when the Church at its principal public service held but once in the week is considering whether it should not cut down the one short hour allotted to confession, thanksgiving, supplication, prayer, intercession, meditation, listening to His Word, and singing His praises?

How can we answer Him when He charges us with the base ingratitude displayed in grudging Him, to whom we owe all we have, and all we hope for, this short period once in the week? The heathen could give us a lesson:—

"Run to your houses, fall upon your knees, pray to the gods to intermit the plague that needs must light on this ingratitude."

It seems to me an insult by the Church to God to sit down deliberately and determine to take away any portion of this time allotted to our Church services, and needed so sadly to steady a man amidst the whirl of the world. Leave the Prayer Book as it is; and learn so to use it as to make it a delight to the congregation, a great means of growth in grace, and in the knowledge of our Lord and Saviour, Jesus Christ, and the true preparation for the reception and appreciation of the message about to be delivered from the pulpit—an hour spent reverently and prayerfully with that Book, which, as Bishop

Strachan has told us, gives "the essence of the gospel in the form of devotional compositions," is the true preparation for the gospel message drawn from the same source—the Word of the Living God.

But it is said "Modern thought" demands "bright services." By all means make the services the brightest and most enjoyable to be found in the whole of the week. The Church has the material to give this "Feast of fat things." The Book, the Scriptures on which her teaching is based, "supplies inexhaustible wells of salvation." The tinsel and glamour of the Word become dim, and soon one sickens of them and with feverish unrest and disgust throws away the apples of Sodom with which it seeks to answer the crying needs of its votaries, and forsake the broken cisterns which serve to parch the fevered lips in place of assuaging the ceaseless thirst.

How heavenly is it to find that the service as intended by God not only opens to the poor worldling rest and peace and pardon and salvation, but that He gives it to any one who will accept it. Do you want to see a man or woman bright? Do you want to see an assembly of bright people? Then dwell with those where this message is given, where it has been accepted by them, and where it furnishes the key to their life.

What do you want? Draw some people into the wondrous storehouse of God's rich grace, from which I bring forth a few of the treasures He places in the window to endeavour to get you as a customer to deal with Him. How blessed it is to have fellowship with Jesus and listen to and love His words and those of His Apostles!

☞ "God is love."—1 John 4: 8.

☞ "God so loved the world that He gave His only begotten Son."—John 3: 16.

☞ "Ye shall find rest unto your souls."—Mat. 11: 29.

☞ "My peace I give unto you."—John 14: 27.

☞ "To shew thee these glad tidings."—Luke 1: 19.

☞ "I bring you good tidings of great joy."—Luke 2: 10.

☞ "The Lord had shewed great mercy."—Luke 1: 58.

☞ "That your joy might be full."—John 15: 11.

☞ "It was meet we should make merry and be glad."—Luke 15: 32.

☞ "By grace ye are saved."—Eph. 2: 5.

☞ "The promise of life which is in Christ Jesus."—2 Tim. 1: 1.

☞ "This day is salvation come to this house."—Luke 19: 9.

☞ "Rejoice with joy unspeakable and full of glory."—1 Pet. 1: 8.

☞ "Rejoice in the Lord always and again I say rejoice."—Phil. 4: 4.

☞ "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."—1 John 3: 1.

☞ "Looking for that blessed hope and the glorious appearing."—Titus 2: 13.

☞ "Singing with grace in your hearts to the Lord."—Col. 3: 16.

Do you know that in this rich treasure house the words "love," "loved" and "loving" appear 219 times; the word "grace" 125 times, and these with such words as "peace," "rest," "joy," "joyful," "glad," "rejoice," "mercy," "salvation," appear over 1,000 times in the New Testament. If

this mine of comfort and joy were drawn upon twice on Sunday for ten years it would not be exhausted. The members of a congregation that have begun to draw from these wells of salvation will ever demand further draughts of this living water, and will ever yearn for it; and the members that have not yet drunk of it, it is to them the one thing needful, and a sin not to present to them this cup of salvation.

Every Minister should receive the help of his congregation in services on the Sunday. Not only should they be made the subject of prayer on each week-day, but at 10.30 on every Sunday morning a band of faithful members should meet together in some fitting room connected with the church, open to all, and wrestle with God in prayer for the presence of the Holy Spirit, and that He would apply the Word, that enquirers should be found, and members daily added to the Church. This should not be a perfunctory prayer meeting, but one in which each member looks for and expects results at every Church service.

Then at the close in the evening, all that desired should be invited to adjourn to a nearby room and supplicate God for an abundant blessing to fall upon every worshipper, and special prayer should be made for those out of Christ, that they should lay down their weapons of rebellion and accept Christ's offer of salvation.

"Bright services"! Give the people bright services—made bright with the message of the light of God's reconciled countenance through the finished work of His Son, and the Church will regain her lost ground, and our people will delight to go up to the house of prayer and our churches will be filled with joyful worshippers.

Let us unite in prayer, every day. Expect the blessing, and then we shall have a time of refreshing from the presence of the Lord. God grant it!

Faithfully yours,

18th September, 1912.

S. H. BLAKE.

